R [See bibliography, cat. 113--Analyst]

773 from van Suchtelen, but in general the same ele-
769 ments were present. However, he said, for example, that the girl was not really in the form of a lontar leaf but rather that she came wrapped in a leaf. He also said that Toni, one of the sisters, had no children; and Soru, the other, after having a child in Sikka who produced the ancestors of the radjas there, came to Ende and had children there who became the ancestors of the Ende radjas. Her Sikka husband was killed in Timor, and his name, Djau, was given to her Ende son. Thus from the start Ende and Sikka radjas have a common female ancestor. I can see that the myths here have many versions. The Java-Madjapahit stuff is definitely there. The kapitan of Gunung Rodja was quite enthusiastic in telling about these myths, and it always seemed that his ancestors figured largely.

778 I asked if they have a negri lama here, and
361 they at once pointed to the high hills behind both kampongs and said that they are located there. And on them, as in Ambon, are the batu pemali! The Dutch forced them to move to the lowlands as they did in Ambon. Evidently they go to these places from time to time, and I must find out if feasts are linked with them. They
[578] said there is no real open conflict between the new and the old religions.

●535 They said that there are still plenty of the old dances and old adat costumes here. They will put on this ceremonial dress for photographing later.

764 I asked about funerals and they said that the
565 nobles used to be cocooned on a tree branch (not on the trunk, as Körner says for Rea Ndona) until
[231] they rotted. Then there was a great feast with the killing of many buffalo, and the bones and skulls of the deceased were taken and cleaned and put in a chest which was then put in the slab-
[177] covered cist tombs. The Dutch forbade the tree burial as unhygienic.

*[See p.21 of Körner & p. 189 of Elbert as cited in bibliography, cat. 113--Analyst]

Vat.
304 was more common formerly. The tattooing occurs on the arms, face, and chest. In Tandjung Bunga there is a lot of tattooing. Sometimes this is done on the back of the calves too. The young people do it no longer. However, the guru's daughter has her name tattooed on her arm.

342 The houses have upright sticks at the ridge ends, but the guru says this is of no significance.

764 Stones called nubanara are all over the kampong, lying flat mainly. I wonder if maybe these could have been used for graves in this kampong before, because the nubanara are scattered like the graves in Ende.

346 178 ●535 368 At the top of the kampong is the korke of the kampong, and in front is a nama, or rectangular dance place. This consists of a platform built up of stones. Some of the stones should stand (four, one for each of the main suku; but the guru says there may be more than four standing). This appears in Vatter's[1] photo of another nama. These former uprights here have fallen down and he says the people do not bother to erect them again. This is a sign of the steady breakdown of paganism. On the dance place there is an old drum left standing. It is evidently no longer used. The korke is empty, and has merely a bale-bale under a roof. No walls are left. The roof has not been repaired, which again may show the breakdown. Near the korke is a large house of [614] the tuan tanah of the main suku, and near this is the korke of his suku. In addition to the kampong korke, there is one for each suku, but no nama in front of these. These korke are used by the kepala suku, who is also the tuan tanah of the suku, for suku rites regarding rain illness, etc. The main korke is used for kampong rites. [574] When a feast is thus given, the big men sit on the bale-bale in the korke, and the dancers per- [534] form in front to the music of a drum and gong.

[1] [See bibliography, cat. 113--Analyst]

We
789 that the Larantuka radja does have an aradjang, but this is not the word for it here. I must
554 get the right word. There seem to be no out-
614 ward signs of status. The main thing seems to be a general knowledge of everything in the kampong and also whether a person lives in a "big house" or not. The Lango'Bele' system is impressive.

Notes on Larantuka: The mandur in the
551 pasanggrahan is a Madurawho married a Catholic woman here. His name before was Ali, but now since he became A Catholic he is known as Andreas. His children have taken their mother's Larantuka name, Dosari, and their forenames are Dominicus, Paulus, and Maria. One who died was named Aloysius.

501 There was one prau owned in Leloba. It was owned by the guru. It was wrecked yesterday.

651 The tax here now is fl. 23.50 per adult man. In the prewar period it was fl. 5.00. The people have trouble paying it and always have had this difficulty.

656 In the prewar period if one did not obey
687 the government one could be jailed easily. Since the war this government control has weakened. For example, in a recent land case the present kepala kampong would not sign a paper of the government, nor would the guru. The kepala kampong was jailed, but the guru tried to bail him out. The government refused to accept bail unless he signed. He asked if it would be possible to re-open the case later if he signed. They said yes, but then refused to re-open the case afterwards.

R Roworeke: On Christmas, we came back through
796 the mountains. On the way, especially in the
535 kampongs in the Lio mountains, we saw many small processions with drums, singing, and many people who were drunk. While dancing the people seem to use handkerchiefs most of the time. This is

R

796 done in an excited pagan style, although on the
● 535 occasion of a Christian festival. We saw
144 clearly the difference between East and West
Flores as far as racial composition is concerned. As you pass into Lio hills the proto-Malay becomes much more marked, though the Negroid element is still there. Some of the women are remarkably white. Such women are seldom or never seen in East Flores.

797 About the Malay here: When they want to say someone is converted, in Larantuka, they say that he "ikut Rom" [follows Rome]. The titles
554 are interesting: the territorial priest of
793 Flores is Tuan Regionale; then there are the Tuan Boswesen, Tuan Landbouw, Njonja HPB, Njonja AR (Assistant Resident), Njonja and Tuan Bestuur (Bestuurshoofd), and for a nun
[792] they do not use Njonja, but Tuan Zuster.

647 Note: The Controleur here is C. B. Arriens.

Although there is a general similarity in
342 house style all over East and Central Flores, there are differences. The tremendous high roofs are typical of Lio and Ende. The flat and large four-sloped ridges are found in Larantuka, and in between, in Sikka and Tana Ai, there is an intermediate form, with the four-slope ridge a bit on the rounded off side, and the whole thing appears to be smaller.

411 In East Flores especially the bow is still
224 used. We met a large band on Christmas not far
126 from Larantuka with bows and spears. They were coming up from a kampong with a large church. I asked if they were going to war or to hunt, and they said they were going to hunt deer. I took a photograph of them. They are always glad to be photographed. I can hardly take photographs, however, because they all rush in to be included, especially the children.

291 The style of clothing changes from place to
184 place, though here again there is a general

526 the heavy rain it started at two because it was being played for a prize. One team was called ATOM (Anak Tanah Orang Manggarai), and the other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them with plumes, and fancy coverings with plumes on their bodies, as well as a kind of tail of plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial dress of Manggarai, and they said they use them in all kampongs for ceremonies. They had bells on the rear which jingled as they danced with a jigging step. It looked and sounded just like American Indians at a powwow, except that the dress was different. In addition, they yelled from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent with a buffalo thong whip. The defender carries a round buffalo hide shield and a curious bow-shaped parrier which is quite long and looks like a bunch of rattans tied together. The whole thing gave the appearance of a war dance, and perhaps it was.

I met the Radja and he said that they used such costumes in war formerly. They also used shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs too were especially like a cheering section which kept up a chant from time to time answering the yells of the fighters, in chorus. The fighting seemed formalized, and they danced around jingling and kept this up until they were ready to close in. Then even the approach was formalized. As soon as a blow was made the attacker ran away, as though he had taken a coup. It looks to me like ritualized mock warfare with whips.

[i.e., Children of the Land of the Manggarai Analyst]

We

776 The main god, called in the books Mori Kraeng, is properly called Moring Agunaran.

565 554 Kraeng here is the original title for high nobility, but it has been cheapened now and any big may use this as a title. Thus the kepala kampong may be called kraeng.

796 614 782 231 [887] At ceremonies animals are cut up. This is done by families or pangas. Each man in the group sacrificing the beast, touches its neck with his knife, and finally one who is very clever kills the animal. (This is like the touching of the head stuff in Borneo head-hunting.) Praying is done by a clever old man. He is not necessarily the tuan tanah or mbako or any set person.

526 535 574 555 The whip dance (main tjatji, as they say here) is done at many feasts. Each house has some costumes, and the men may use them. They say that it is true in these whip dances that they try to hurt the opponents, and that the girls admire one who has put out another's eye.

764 In these two kampongs there are no graves under the holy trees, but they say that there are graves under the tree at Ruteng.

535 527 526 533 [276] [887] 300 In the afternoon we went to see some fine dancing on the Ruteng alun-alun. This is part of the week long independence festival. The lads are still doing the whip stuff, and they get prizes if they draw blood. There are scars on the backs of many of the men because of this. There was a troupe of amazingly dressed men from kampong Ruteng who were dancing and singing. Betel ingredients were passed to them. Two old women were beating drums to all sorts of rhythms, and there was also a lad beating on a gong. Later two women played two gongs, and women and men played drums. This entertainment was complicated and good. Most drummers and gong players seem to be old women. These

We

534 drums and gongs were brought here from several
535 kampongs. They are the real tuan tanah articles.
[624] At one time three little girls danced with their eyes downcast and with very little movement of the feet. They wore slendang and nice
[292] dresses. The oldest man, looking like a nickel head Indian, had on an amazing costume with rich embroidery, and a silver fringe under his chin like a beard. For a head decoration he had a gilded horse. He also carried two kris, and each of the other men had one.

526 Now, at 6 P.M., after all day of it, taking turns, the men are still whipping. This is a tireless business.

609 We get the impression of real remoteness
178 here. These men are from the kampong nearby, and in this large bowl of distant mountains they are in their old dress doing the weird old practices and it has little to do with modern freedom and independence. When we go to such a place they look more at us than at the performers. We steal the show. But this is so all over Indonesia for whites. And they stare at us endlessly.

304 The tuan tanah of Weol has an elaborate set of patterns tattooed on his arms.

291 The Manggarai men often wear plaited, flat, songko-like headgear.

~~231~~ The horses here are important. Men and women
492 ride them, but mainly the former. The whole
[133] open land looks like the wild West. The priests use only horses here. They are small and spirited and bells are usually placed around their necks.

614 The next day we went again to Weol and asked
[624] if the tuan tanah and the kepala kampong were really brothers. If so, how could they belong to different panga. I found out that they are not brothers but merely distantly related.

The three panga names in Weol are the names

517 few moving pictures, and the trips to Ende town.

535 [526] They dance and sing, although they do not have the whip dueling here. They do the bamboo dancing as in Manggarai. They dance and sing only at the time of the full moon, and [534] prepare the occasion in advance. Local instruments are only the drum and the gong. Anything else is imported. And the only dances of old are the ronggeng and the main tandak (round dance), and the bamboo dance. This is all.

526 524 They play soccer and raga (rattan kick ball). They have no card games. They do have a corn and hole game. They also spin tops, but do this only after the harvest.

53 [286] They no longer make wooden images. There is no stone work here and no drama (evidently not even much in the ritual). There is no painting. Weaving is about the only local art. Thus they are very poor, aesthetically.

527 The only free days are feast days, Lebaran, and now merdeka. The rest of the time the people have to work hard. As they say, it is kebon, kebon, kebon. But after the harvest things are easier. During the growing season times are really arduous.

546 Very little is known locally about alien amusements. They seldom see movies, seldom if ever read, and almost never talk with foreigners. (Indeed, this underlines the remoteness of these people. They are near Ende, but nearly all of them are far away from anything outside.) Most of the people here (by far) have never seen a movie, and the others have only seen one once or twice. They do not understand that sound movies talk. This came out when I asked about how many people had seen them. The kapitan said that they don't have that kind of movies (he had never heard of them evidently). Yet he has seen at least one, but he thought

We

242 311 exhausting the soil. Someday someone is going to have to move away!

241 242 Then we talked of fertilizer. They have heard of using manure here, and I told how the Japanese and Chinese forage for manure, following animals around, and using human wastes too. He said, however, that they have heard of this and that the idea is revolting to them. They wouldn't do it. This is curious. They call manure pupuk! (Note the Batak significance.) However, animals graze on fallow fields, so there is some profit from manure anyway.

241 231 A buffalo is sacrificed at the tjompang for harvest too.

782 527 I am not clear as to whether it is necessary to sacrifice a buffalo for every new round garden and lodok or only for the main one. I think the latter. Anyway, they do not sacrifice a buffalo every year for the garden, but only when a new one is opened and a lodok is set up. The following year or years no buffalo is sacrificed, because the same lodok remains.

Thus, I suppose that with the present constant use of the garden, there are few if any buffalo sacrificed for lodok. Also, the buffalo sacrifice accompanies only the first harvest from a new garden. There is no buffalo sacrifice in succeeding years for the harvest from the same field.

At the garden rites they pray, sing and dance. [535] There is a harvest parade around the lodok and around the main post in the tuan tanah house, led by the tuan tanah. Note also that the sanda dance (as at the New Year feast in Anam) is done in the house, and this round dance goes around the main post. These are not only stone people but also circular people.

782 231 (3) New kampong. A buffalo is sacrificed at the new tjompang.

527 342 (4) A new big house. Only pigs are sacrificed.

We

764 they will encounter no big stones while digging, as this is a sign that more people will die. After the burial they return to the house and [888] pray. If the person who died was old or a big [554] man, they kill a buffalo. If the person was of lesser status, they kill only a pig or a fowl. Three days later, if the person who died was old or was a big man, they may kill two or three horses or buffaloes and eat them. At the same time, if the person was of lesser status, they will kill a pig or fowl.

[766] Clothes are placed on the grave of a person who dies a violent death. (See Coolhaas.)[1]

The local Catholics go through the same rites, except that they add on the church service.

[178] The big feasts for the dead dalu mentioned by Coolhaas[1] are no longer held. On such occasions they might wait quite a while. They killed up to perhaps ten buffaloes.

769 There is a very close relation between the ancestors and the death cult. The dead are always invited to feasts. There are no tombs, but the ancestor cult is strong.

[574] Note: The whip duels are held at all big
526 feasts: New Year, harvest, illness, exorcism,
524 wedding, but not at the funeral.

All local recreation is native: tjatjih (whip duelling), tug of war, rope jumping (!), children's games like tag and hide and seek (he says they are the "hunter and hunted"), the bam- ● [535] boo jumping dance (tekarulu). The dances are: sanda (round), sae (group and solo), danding (round). They play the rattan football (raga) and soccer.

526 The most loved of all is tjatjih. Cornelius says that to the best of his knowledge he has never known of any man being actually blinded, because the superorbitals protect the eyes. However, plenty of people get bad scars on their

[1] [See bibliography, cat. 113--Analyst]

We

526 face as well as on their body. In regard to girls who like men who have hit the eye of an opponent, he says that one should merely say that girls admire clever whippers (like athlete lovers in the United States).

The only sports followed are soccer and raga.
524 Card games are new and rare. (I noted that he bought a pack recently.) Also, there is a stone in a hole game. There are many children's games.

● [535] Dances here are only local dances. There is
532 no sculpture, but they do have the old images. In regard to these old carvings, they do not
773 know who made them. Note the petrifaction myth regarding Ine Amba. I don't know the story about the Vatu Veol, but I think he has it in his notes.

778 Note: On the map there appears the high little hill near the tjompang. This is called "the place of sunning selves before." Here the people used to sit for sunning themselves, and many still do. However, there are no rites connected with this. It is probably impossible to link this with a sun cult, as in Ambon. It is in the right place for it, as it is a bit off from the old site of the kampong, and on a nearby hill, as in Ambon, where the sun mound is a bit off from the kampong on a hill. Note also that it has the "sun" element in it. And its name was "bangka" ("former") which also applies to the old kampong site, which is called "Bangka Veol."

531 There is quite a bit of wood carving on the houses, especially on the decorations on top. Ordinary, clever men do this. The only real
534 musical instruments are the drum and the gong (and they are amazingly good at them). Bamboo flutes are for individual amusement only; they are not festive instruments. Thus the drum and the gong are the only instruments with any "standing".

! [i.e., the assistant --Analyst]